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(*dhabi*) and generally lead a lazy gossiping life, fattening themselves on fresh *leben*, camel's milk and dates. Should the tribe be at war, then of course this utopian existence is at once changed, and the tribe moves from ground to ground, concentrated closely and prepared for all eventualities. The Badawin's wonderful methods for obtaining and passing on news, especially of an alarming nature, now come into play. If danger is in the air, he knows it days and even weeks before, and takes necessary precautions. It almost seems as if he were able to smell danger. Then he gets out his rifle and burnishes it and assembles his cartridges. The shaikh now, of course, leads the tribe on its march to fresh grazing and selects every site for the tribal camp. His word is law when the safety of the community is at stake.

THE INFLUENCE OF THE SHAIKH AND HOW IT IS MAINTAINED

No tribal shaikh holds his position simply because his father was the shaikh before him. In other words, the shaikhship does not necessarily pass from father to eldest son. It does, however, remain in the family, whether it be the shaikhship of a tribal section or that of all-paramount shaikh, the leader of the whole tribe. For instance, the shaikh of the Mutair tribe must always be chosen from the Al Dushan or royal clan; but the heir apparent who wants to succeed his father and become shaikh after him must prove:

that he has the necessary courage;
that he has powers of leadership;
that he has *hadh* or luck.

The Badawin has no use for a man having courage and leadership in plenty if *hadh* is lacking. A lucky general is what the tribesman wants in war, and, still more important, he wants a lucky shaikh in peace, for to him the whole daily round and welfare of the tribe is bound up in this word *hadh*. The great Bin Sa'ud, the present Lord of Sa'udi Arabia, owes his greatness to his having been blessed with a large quantity of *hadh*, or so says and believes every Badawin of Arabia. He has other notable attributes, of course, but these cannot be compared with the all-embracing Luck.

The shaikh cannot, on the other hand, say to the tribe that he